Christian Register.

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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXXII.

FELIX NEFF.

The Monthly Supplement to the "Penny Magazine," published in London, contains the following interesting notice of a "Memoir of Felix Neff, Pastor of the High Alps."

This is a volume which no one can read without improvement. It contains the history of a young Protestant clergyman, Felix Neff, who devoted his life to the duty of preaching the divine word to the scattered inhabitants of the dreary regions called "the High Alps" of France*;—and who, in the discharge of this sacred *trust*, felt that he was advancing his principal object while he was improving the physical condition of these poor people, and leading them to the acquirement of *general* knowledge. The difficulties which this wise and pious man encountered could only have been overcome by the most ardent zeal. The *labors* which he underwent, and the *privations* which he sustained, ruined his health, and consigned him prematurely to the grave. But his career, though short, was one of permanent usefulness to the mountaineers in whose service he perished;—and he has left behind him a new example of how much one man may accomplish for the benefit of his fellow-creatures, who goes forward in a good work with singleness of purpose, regardless of any other reward but the approbation of his own conscience.

Neff was not a man in whom book-learning constituted the only knowledge. He received a tolerable education from the pastor of the village near Geneva in which he was born; and the contemplative and devout qualities of his mind were called forth by the grand and beautiful scenery by which he was surrounded in his boyhood. But he had a strong love for what was practically useful, and he therefore learnt the trade of a nursery gardener; he had a stronger passion for romantic adventure, and he entered as a private soldier in the service of Geneva, in 1815. At sixteen, during the time he was employed as a gardener, he published a valuable little treatise on the culture of trees; and, within two years after he became a soldier at the age of seventeen, he was promoted to be serjeant of artillery, in consequence of his theoretical knowledge of mathematics. His anxious desire, however, was to be a teacher of religion; and he at length quitted the army to devote himself to the studies which would be necessary previous to his ordination as a minister. He first assumed the functions of what is called a pastor-catechist; and was ultimately called to the vocation for which he was so anxious, by one of those independent congregations of England, whose ministers are received in the Protestant churches of France. Neff adopted the resolution to be ordained in London, for the satisfaction of some religious scruples. This ceremony took place in a chapel in the Poultry, in 1823; and within six months after he was appointed authorized pastor of the department of the High Alps. To form an estimate of the labors which such an appointment involved, it may be sufficient to mention that, in order to visit his various flocks, the pastor had to travel, from his fixed residence, twelve miles in a western direction, sixty in an eastern, twenty in a southern, and thirty-three in a northern; and that Neff steadily persevered, in all seasons, in passing on foot from one district to another, climbing mountains covered with snow, forcing a way through vallies choked up by the masses of rocks that were hurled down by the winter's storm, partaking of the coarse fare and imperfect shelter of the peasant's hut, and never allowing himself any repose or relaxation, because the ignorance of the poor people who were intrusted to his charge was so great, that nothing but incessant activity on his part could surmount its evils. Mr Gilly has justly observed (speaking in his character of an English clergyman,) "it is well that we should see how hard some of our brethren work, and how hard they live; and that we should discover to our humiliation, that it is not always where there is the greatest company of preachers that the word takes deepest root."

The course of Neff's life, and the affection which he inspired, will be better understood from the following extract:—

"When his arrival was expected in certain hamlets, whose rotation to be visited was supposed to be coming round, it was beautiful to see the cottages send forth their inhabitants, to watch the coming of the beloved minister. 'Come take your dinner with us.'—'Let me prepare your supper.'—'Permit me to give up my bed to you,'—were re-echoed from many a voice; and though there was nothing in the repast which denoted a feast-day, yet never was festival observed with greater rejoicing than by those whose rye-bread and pottage were shared with the pastor Neff. Sometimes, when the old people of one cabin were standing at their doors, and straining their eyes to catch the first view of their 'guide to heaven,' the youngsters of another were perched on the summit of a rock, and stealing a prospect which would afford them an earlier sight of him, and give them the opportunity of offering the first invitation. It was on these occasions that he obtained a perfect knowledge of the people, questioning them about such of their domestic concerns as he might be supposed to take an interest in, as well as about their spiritual condition, and finding where he could be useful both as a secular adviser and a religious counsellor. 'Could all their children read? Did they understand what they read? Did they offer up morning and evening prayers? Had they any wants that he could relieve? Any doubts that he could remove? Any afflictions wherein he could be a comforter?'

"It was thus that he was the father of his flock, and master of their affections and their opinions; and when the seniors asked for his blessing, and the children took hold of his hands or his knees, he felt all the fatigue of his long journeys pass away, and became recruited with new strength. But for the high and holy feelings which sustained him, it is impossible that he could have borne up against his numerous toils and exposures, even for the few months in which he thus put his constitution to the trial. Neither rugged paths, nor the inclement weather of these Alps, which would change suddenly from sunshine to rain, and from rain to sleet, and from sleet to snow; nor snow deep under foot, and obscuring the view when dangers lay thick on his road; nothing of this deterred him from setting out, with his staff in his hand, and his wallet on his back, when he imagined that his duty summoned him. I have been assured by those who have received him into their houses at such times, that he has come in chilly, wet, and fatigued; or exhausted by heat, and sudden transitions from excessive heat to piercing cold, and that after sitting down a few minutes his elastic spirits would seem to renovate his sinking frame, and he would enter into discourse with all the mental vigor of one who was neither weary nor languid.

"When he was not resident at the presbytery, he was the guest of some peasant, who found him willing to live as he lived, and to make a scanty meal of soup-maigre, often without salt or bread, and to retire to rest in the same apartment, where a numerous family were crowded together, amidst all the inconveniences of a dirty and smoky hovel."

We have already stated that the benevolent pastor of the High Alps was intent upon improving the condition of his people as to physical comfort, at the same time that he proclaimed to them the hopes and consolations of religion. Let us see how he set about this work:—

"His first attempt was to impart an idea of domestic convenience. Chimneys and windows to their hovels were luxuries to which few of them had aspired, till he showed them how easy it was to make a passage for the smoke, and admittance for the light and air. He next convinced them that warmth might be obtained more healthily than by pigging together for six or seven months in stables, from which the muck of the cattle was removed but once during the year. For their coarse and unwholesome food, he had, indeed, no substitute, because the sterility of the soil would produce no other; but he pointed out a mode of tillage, by which they increased the quantity: and in cases of illness, where they had no conception of applying the simplest remedies, he pointed out the comfort which a sick person may derive from light and warm soups and other soothing assistance. So ignorant were they of what was hurtful or beneficial in acute disorders, that wine and brandy were no unusual prescriptions in the height of a raging fever. Strange enough, and still more characteristic of savage life, the women, till Neff taught the men better manners, were treated with so much disregard, that they never sat at table with their husbands or brothers, but stood behind them, and received morsels from their hands with obeisance and profound reverence."

He taught the people of the vallies how to irrigate their lands, so as to increase the crop of grass, which is exceedingly small. He found the utmost difficulty in explaining to his hearers that the water might be made to rise and fall, and might be damned up and distributed accordingly as it might be required for use. The labor and expense appeared to them insuperable difficulties. In spite of their prejudices he accomplished his object, working with the people as a common laborer, and applying his knowledge as an engineer for their exclusive advantage. By thus teaching them how to double their crops he saved them from some of their most severe privations. He taught them also how to cultivate the potato with advantage. But he did more even than this. He incited the people to build a school-house in one of the districts where knowledge was most wanted: and that proper teachers might be spread throughout these regions so shut out from the ordinary means of education, he persuaded a number of young persons to assemble together, one or two from each community, during the most dreary of the winter months, when they could not labor in the fields, and during that time to work hard with him in the attainment of that knowledge which they were afterwards to spread amongst their uninstructed friends and neighbors. The perseverance of these young people was worthy of their zealous pastor. To accomplish this good work perfectly he obtained the assistance of a studious young friend, who was preparing himself for a great public school.

The unremitting labors of Neff destroyed his health, and he was at length obliged to quit the inclement district in which he had accomplished so much goed. He lingered for some time in a state of great debility, and died at Geneva on the 12th April, 1829.

We cannot better conclude this brief and imperfect notice of a truly valuable and delightful book; than by the following observations of its author on the character of the admirable individual whose noble labors he has recommended to the imitation, not only of every Christian minister, but of every one, however humble, who feels a desire to advance his own real happiness and that of his fellow-creatures:—

"It was his anxiety to build up the Christian on a foundation where self-dependence, vain-glory, and imaginary merit were to have no place whatever; and yet every act of his ministry proved that he set a just value on knowledge and attainments. It was his labor of love to show, that whenever any addition is made to our stock of knowledge, we not only gain something in the way of enjoyment, but are laying up a store for the improvement of our moral and religious feelings, and of our general habits of industry. The spiritual advancement of his flock was the great end and object of all his toils; but no man ever took a warmer interest in the temporal comforts of those about him, and this he evinced by instructing them in the management of their fields and gardens, in the construction of their cottages, and in employing all his own acquirements in philosophy and science for the amelioration of their condition. * * * He so condescended to things of low estate, as to become a teacher of a, b, c, not only to ignorant infancy, but to the dull and unpliant capacities of adults. Beginning with the most tiresome rudiments, he proceeded upwards, leading on his scholars methodically, kindly, and patiently, until he had made them proficients in reading, writing, and arithmetic, and could lead them into the pleasanter paths of music, geography, history, and astronomy. His mind was too enlarged to fear, that he should be teaching his peasant boys too much. It was his aim to show what a variety of enjoyments may be extracted out of knowledge, and that even the shepherd and the goatherd of the mountain side will be all the happier and the better for every piece of solid information that he can acquire."

* The High Alps were originally peopled by Christians who fled to these sterile and gloomy mountains and vallies to escape persecution for their religious opinions. They were a hiding place for centuries.

NATURE AND MEANS OF SALVATION.

The following passages are from an able sermon by Rev. H. Montgomery of Ireland, entitled "Christ the Saviour." After indicating God as the source, and Christ as the medium of salvation and having illustrated its extent, he proceeds to remark on a prevalent mistake as to its nature and the means of obtaining it.

No mistake can be more fatal, or more at variance both with the letter and spirit of the gospel, than that which would represent the Lord Jesus as lessening or annulling, or in any way undermining the authority of the moral law, which "he came not to destroy, but to fulfil." This naturally leads us to inquire into the nature of the salvation offered in the gospel. From what are we to be saved? "From the wrath of God," replies the self-styled evangelical: "The Lord Jesus came to reconcile the Father to us, by satisfying his offended justice, and making a full atonement for all our sins, through his own sufferings and death." This is the prized and prevalent doctrine of Christendom; and, when we consider how consolatory it is to human frailty, we cannot wonder at the tenacity with which it is held. Men have always been prone to cling for protection, to something external to themselves. To cultivate inward holiness, and to practice moral purity, costs too great a struggle with their interests and passions: and, therefore, the great mass of mankind have always been disposed to substitute ceremonial observances for the uniform practice of duty, and to rely upon some mysterious influence to free them from the penalties of iniquity. Hence, the ablutions, and fasts, and tithe-payings, and long prayers of the Jews,—hence, the confessions, and absolutions, and pompous ceremonies of Catholicism,—and hence, the Protestant error of salvation by faith alone, and a vicarious atonement. How deplorably anxious we are, to shuffle off our moral responsibility, and to be saved any way, rather than by amendment! The popular view of atonement is built upon this fundamental error,—that Christ came to save us from the wrath of God. The wrath of God! Why, "God is love;" and so far from Jesus coming to save us from his anger, he is himself, the off-spring and the pledge of unbought and unmerited compassion. "God so loved the world, that he sent his only begotten Son, to seek and to save that which was lost." Immutable in his nature, no change has been wrought, or can be wrought in the Divine mind; "He loved us from the first of time; he'll love us to the last." The Father sent the Son, therefore, not to reconcile himself unto us, but "to reconcile us unto God," by "turning us away from our iniquities, and renewing right spirits within us." This is equally the language of common sense and of scripture. Man sinned and became justly liable to punishment; God beheld him with compassion, and sent his Son to deliver him from sin and death. "And ye shall call his name Jesus; for he shall save his people from their sins"—not in their sins, as so many would have us to believe. Being freed from the power and practice of iniquity, we thus become reconciled unto God through Jesus Christ; and this reconciliation is the true meaning of the atonement mentioned by the Apostle.

With regard to the "human invention" called vicarious atonement, which alleges that all the sins of all mankind, past, present, and to come, were transferred to our blessed Saviour, who, by his sufferings on the cross, paid the full price to his Father's justice for them all, such a doctrine is equally opposed to common sense, to the character of God, and to the Scriptures of truth. In an early part of this discourse, I demonstrated, that such a procedure, instead of vindicating the Divine equity, virtually involved, in one transaction, a double act of injustice; but, were it even allowable to suppose without blasphemy, that God could punish the innocent as a substitute for the guilty, the transfer of sin is, in its own nature, impossible. Guilt is personal, and cannot be transferred. Sin is an act of disobedience; and no person can possibly be viewed as guilty of that act, except the individual who absolutely committed it. Another, indeed, may be punished for the crime; but he would not, therefore, be guilty; and his punishment would be an act of the most flagrant injustice. Upon this incontrovertible principle, no sins were transferred to Christ, and he must have come to the cross of Calvry, "without spot or blemish." This view of the case perfectly accords with the statement of the sacred writer, who declares, "that he was brought as a lamb to the slaughter," and that "he suffered, the just, on account of the unjust." Besides, it is not conceivable, that the corporeal sufferings even of the guilty could afford "satisfaction" to that God who is a spirit; much less, that he could be satisfied with the agonies of his innocent and well-beloved Son, endured "in the room and stead of actual transgressors." But, if it be indeed the fact, "that Christ did fully satisfy the justice of the Father, and did pay an ample equivalent for all sins," how can the Orthodox account for this other unquestioned fact, that all men, at the day of judgment shall really be responsible for their own offences? "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him; the soul that sinneth, it shall die; for, every man shall bear his own burthen!" If Christ truly bore the burthens of all, and once for all, upon what principle of common sense, or common justice, can men be required to bear them again? I ask, further, does any man believe, or will he venture to assert, that the death of the Lord Jesus did, in any way, lessen the weight of human responsibility? Would not this be, to represent the Saviour as the abettor and encourager of sin? But does not every man know and feel, that instead of his responsibility being diminished by his embracing Christianty, that it is infinitely argumented? And do we not, in this undeniable fact, perceive the true nature of salvation, and the grand object of our Saviour's mission—that he came, not to save us from the wrath of the Father, but from the pollution of sin—not to afford a mysterious satisfaction to the justice of heaven, but to establish the empire of virtue upon earth—not to alter the purposes of the immutable God, but to reclaim and regenerate sinful and fallible man?

Near the close of the same discourse we find the agency of Christ's sufferings and death in our salvation thus satisfactorily explained.

Christ also becomes a Saviour by his sufings and death. No man who reads the New Testament, with an open, candid mind, can dispute this fact. The sufferings, the death, the cross of Christ, are constantly referred to, as crowning circumstances in the Gospel dispensation. But, in what sense are they so important? Do they exercise a mysterious influence with God, or work a supernatural change in men? On the immutable God, they can produce no change; but, on man they are, assuredly, eminently calculated to operate as rational and moral inducements, of exceeding power. The sufferings and death of Christ bring home to our hearts and our affections. Had he appeared upon earth in the majesty of uncontrollable power, surrounded by the angels of heaven, or the potentates of the world—had he passed his days in receiving homage, and enjoying pleasures—and had he, after a triumphant sojourn, ascended without suffering to the realms of everlasting happiness—had such been his condition, we might have viewed him with admiration or awe, but we could not so have loved him, as when we now behold him, "a man of sorrows and acquainted with grief," voluntarily leading a life of wretchedness, and dying a death of ignominy and torture, in order to secure for us the dearest blessings of time and eternity. In his humiliation, and sufferings, and death, we have the most unequivocal testimony of his disinterested love, his devoted sincerity, and his unshaken fortitude. Our hearts go forth to meet him, glowing with human sympathies; and our understandings admit the evidence of his divine mission, in the magnitude of his earthly sacrifices. We feel, too, more deeply, the destructive tendency of sin, when we consider that all his labors of love were undertaken to annihilate its power and its consequences. Thus do the sufferings and death of our blessed Lord contribute to the salvation of the world, by acting as rational persuasives to the love of the Father and the Son: by affording powerful evidence of the divine authority of Christianity; and by teaching us to abhor sin as offensive to God, and destructive to man. To all this may be added, that his death was necessary to establish the great doctrine of the resurrection of the body; which is so frequently mentioned in the Apostolic writings, as a fact of the deepest interest and importance.

PRAYER.

The following extract is from a Sermon by Rev. Mr Greenwood, of this city, preached on the recent day of public Fasting on account of the cholera.

We are to be prepared but not afraid. "The Lord is the strength of my life," exclaims the Psalmist, "of whom shall I be afraid?" It is the tendency to true prayer to lift up the heart above fear, because it lifts it up into the presence of God. Can we run to an almighty Guardian and acknowledge his power to save, and then feel and talk and act as if we had no guardian? Shall we come into the temple of the Most High, and address him as our ever present God and watchful Father, and after we have gone from the door, tremble at the first rumor of disease as if we had no God, and no Father? I say that he who prays sincerely, not only prays to be delivered from pestilence but prays to a Being who sends, limits and rules the pestilence, who is the Lord of life and death, who is the Judge of the earth, who will do what is right, and who is the refuge and defence of all those who trust in him. Such a supplicant cannot be overcome by unworthy dread. He has gone and placed his life in the hands of its Author, and his blessings and comforts in the hands of their Giver. They are looking up—he is sure of them—and therefore he is not afraid. My friends, if we come here and pray, and if other congregations of our brethren assemble to pray, merely because we are afraid, and if the effect of our praying will be only to make us more afraid, we have not prayed aright—we could not have been doing a more ineffectual thing, our prayers have been vainer than vanity. He who has been fervently and righteously praying that this pestilence may be diverted from him and his, will rise up from his knees, a fearless man. He will feel himself piously and rationally superior to the exaggerated alarms which have operated on some. Rather than permit a sufferer from the disease to be shamefully deserted and neglected, he will go and minister to him himself. Rather than permit the lifeless frame of a fellow creature to lie on the bare earth, with its unclosed eyes staring up into the sky, he will dig a grave with his own hands, and then fall again on his knees, and commit that body to the earth, and the spirit to God who gave it. And where he has done this, he will feel that his prayer hath availed much.

CHURCH IN THE HOUR. A family in which the worship of God is observed, morning and evening, may in a subordinate sense, be called, 'A church in the house. The following is an instance of the advantages of family worship. An old servant of a respectable family, having been constrained to give herself to the public profession of the gospel, by commemorating with a Christian church the dying love of Christ, said that she was first excited to give religion a serious attention, by the habitual observance of family worship. Here her mind was prepared to receive those impressions, which laid the foundation of permanent religious character, and 'a good hope through grace.'

MR NOYES'S TRANSLATION OF THE PSALMS.

We gave, last week, an extract from the notice of Mr Noyes's Translation of the Psalms, in the last North American Review. The following interesting and instructive remarks are from the same article.

Every thing which tends to explain these writings should be encouraged, and especially such works as give the results of labor without the detailed process; for they come with but little pretension; not many can be aware of the amount of exertion they must have cost; and the translator sacrifices the display of his learning, which some would consider a loss of one of its best rewards. The Psalms are cherished as a sacred treasure, by the simple and the wise,—by Christian, Mahometan, and Jew,—we may even say by infidels, for cultivated sceptics always profess to admire the lofty poetry of the Old Testament, while they neglect the practical wisdom of the New. These writings are delightful to the cold eye of taste, and passionately dear to the glowing soul of devotion. They are full of the inspiration of genius, which, like the divine inspiration of the prophets, is a glorious gift of God. In truth, genius partakes of the nature of prophecy; it has always something prophetic about it; it is not bound down to its own country and its own time; it is not formed and colored by the events of the day and the hour. When it speaks, its audience is man, and the 'heart universal' listens with rapture to its voice. It is heard beyond the boundaries of mountains,—beyond the broad waste of oceans. Its sounds never die upon the air,—they echo far down the lapse of time. This is eminently seen in the history of these writings. The sound of their inspiration, not loud, but strangely sweet, comes down to us over ages, which are passing away like the waves of a retiring sea. Mighty vessels of state have gone down, leaving no trace in the waters. Cities and kingdoms have perished, leaving no stone rising above the tide to show where they stood;—but these poems, written by hands that have long been in the dust, are still heard, reverenced and loved, as fervently as in the palaces and halls of Jerusalem thousands of years ago. They are heard in the rolling anthem and the whispered prayer,—they float on the harp's vibration and the organ's swell,—beneath the arches of the cathedral and the rafters of the straw-built shed; and they will be a monument to all

future generations, showing what human power and heavenly inspiration can do.

The illustrious men of the Hebrew nation were the best of all possible examples to show this prophetic character, this adaptation to all coming time; for all their attachments were local; they loved their country with even more than affection,—with strong and ungovernable passion; every part of it,—mountain, lake, and river, was distinguished by some remarkable tradition, and in their annals the simple truth was more wonderful than anything superstition could have invented. The hills round the lake of Galilee were not more clearly reflected in its bosom, than the aspect of their country was reflected in their writings; everything that related to their own, their native land, was first and nearest to their hearts. We may trace this in the very sound of their inspiration. When they tell of battles fought, and victories gained with God upon their side, their harps ring loud and clear as the silver trumpets of the temple; when they foretell the misfortunes of their country, the temple sinking in flames, and the mountains melted in the blood of their inhabitants, they are mournful and affecting as the wail of a broken heart. And yet, such is the power of their inspiration, that their writings, local as they are in style, sentiment, and description, are natural and welcome in every coming age; they seem like the property, not of a single nation, but of the whole race of man.

The most interesting of the Psalms are those of David, a man of extraordinary ability, which was displayed not merely in his poetry, but in the active engagements of a life as various and singular as the imagination ever drew. We know not whether injustice is done to him by those who represent him as an example of religious excellence, or those who, in making up their judgment, remember nothing but his crimes. His life was passed, not in thoughtful solitude, but in wild and romantic adventure; he lived in times which were essentially savage. How is it possible, that any should expect to find in him the evangelical virtue which Christianity alone can inspire? And why should any one wonder, that he should speak of his enemies with bitterness, even in the presence of his God? We see no immediate connexion between inspiration and excellence. Divine power employed those best suited to its purposes. There were many, who were approved for their fidelity in the particular work required at their hands, whether it was resisting idolatry, inflicting vengeance, or redressing wrongs,—whose private life, tried by our standard of morality, would have received stern condemnation. But while we cannot allow that there was anything surprising in the faults of David, considering when and where he lived, we confess that we are inclined to wonder at his virtues. For example, at the generosity which he manifested when he was suffering under the heat of his burning climate, and three of his brave friends had cut their way through the Philistine army, to bring him water from the well of Bethlehem by the gate. Feeling that he had no right to encourage such needless self-devotion, such prodigal waste of blood, he poured the untasted water on the ground, as an offering to his God. These are things, which none but a generous spirit could do. The advice which he gave to his son, when dying, has generally been thought to imply an attrocious spirit of revenge, when, according to our translators, he charges him to destroy the man whose life he had sworn to spare. But if, as commentators say, the words will bear a different construction, the connexion seems to require it; for after telling Solomon that Shimei was a dangerous man, but that he had pledged his word that he should not die, he says, You are a wise man, and know what to do to him; but his head bring *not* down to the grave with blood. This certainly seems more consistent with his character, than for him openly to declare that he had sworn not to injure Shimei, and then to direct his son to destroy him; more natural, than to tell Solomon that he knows best what should be done, and after leaving all to his judgment, to charge him with his dying voice to take the pardoned offender's blood.

This great man was qualified to be a prophet of the human heart, by his familiarity with human life in every form. He was born in unambitious retirement, and, as a youthful shepherd, was acquainted with the cares and passions of humble stations. He had no preparation or experience for the duties and dangers of the throne; but when raised at once to that dizzy height, showed that he had ample resources to fulfil the one, and to resist the other. For years he led the life of an oppressed and anxious exile, suffering from the jealousy of Saul, who feared, respected, and almost loved him. When he came to the throne, upon the death of his misguided predecessor, he was at once a great and powerful sovereign. The wild natives of the country were successively defeated, and, 'from Egypt to the Euphrates,' the whole region quietly submitted to his power; and he established a fame more brilliant than victories can ever give, by securing the administration of justice in his empire,—by extending the general prosperity from the highest to the humblest dwellings,—by encouraging the elegant arts, poetry, music, and architecture, with everything which could refine the manners and feelings of the fierce Hebrew race. He secured the resources of other countries in addition to his own, by launching his peaceful navies upon the sea. But, at the moment when his glory and success were at the highest, the tide began to turn. The bark, which rode the waves so triumphantly was wrecked, and lay torn and helpless upon the shore. He gave himself up to the sway of his passions; and the consequences of this guilt began to fall upon him. His house was filled with mourning, by the rebellion and death of his favorite son; he became the prey of evil tongues, and a dark and melancholy cloud thenceforth hung over all the setting of his day. By means of these various and unexampled changes, he became intimately acquainted with life, in all its lights and shadows of joy and sorrow, of glory and of shame. Every one can find, in the feelings and circumstances of David, something that resembles his own. His inspiration is adapted in this way to the hall of the monarch, the soldier's tent, and the hermit's cell,—to the solitude of the mourner,—the desolation of the exile,—the humiliation of the penitent, and the triumph of the great. It is welcome in the chamber of the sick, and at the bedside of the dying. It is suited to every variety of fortune and feeling, and, in one word to every human heart.

For reasons like this, these admirable writings, even apart from their sacred character, must be valuable and interesting to all; and it is of great importance, that they should be thoroughly understood. There are readers, who have no time not opportunity to go to the explanations of commentators, and who are compelled to remain in ignorance of the meaning of many passages, on which light might be easily thrown by the alteration of one or two words. When they find that Mr Noyes has respected their feeling in adopting the common version, and has made no changes simply for the sake of change, we are persuaded that they will feel grateful for his labors, and be ready to testify that he has done a good service, not only to the interests of general improvement, but to the cause of that religion, which he evidently has at heart.

[For the Christian Register.]

THIRD ARTICLE OF THE BILL OF RIGHTS.

NO. II.

Mr Editor,—I have spoken of the influence of the proposed amendment on those of our people in middling and reduced circumstances in life. More may be said on this point. Religion is of peculiar value to those destitute of this world's goods. It gives them comforts which no other source does, if it ever could, furnish them. How can they endure the bitter sufferings of their lot, unless sustained by the hopes and promises of the Christian faith? And the *sabbath*, how grateful are its repose and sacredness to this wearied class. It has well been called "the poor man's day." Life would be to him almost a curse, were it not for the cheering light of that holy day. But now his labor is suspended one day in seven. He can then think of that blessed land "where the weary are at rest." He can lean on that Saviour, who invites all "that labor and are heavy laden," to repair unto him for peace and joy. Is this the individual who is about to put forth his hand for the *endangering*, if not the destruction of those very institutions which now bring him his chief solace? Is he willing to perform the least act which may lead himself and his family into a *spiritual* poverty,—which may deprive him of the rest and of the religious comforts of the sabbath? Does not *worldly prudence* bid him do all in his power to keep alive the existing institutions of piety and religion,—to pay the *little* he now pays for that object, rather than the *much* he may be compelled to pay for the same instructions, should the change take place?

But it may be said, "why this alarm? Men will contine to support public worship from *pride*, if for no better motive. It will not be considered respectable for a man to belong to no parish." True, there will be those, perhaps many, influenced by these feelings. But is there not a "love of money," stronger in the bosoms of thousands of our money-making people, than even pride itself? If a person of wealth should be less noticed than he wishes by his minister, or if the parish respect his advice less than he asks, or give him fewer offices than they might, will his pride retain him in that Society? Will not cases continually occur, in which, for *small* reasons added to the great ever-operating one, an individual will leave a parish? Pride, we know, has a vast influence in our world, but there are many passions beside, which we see daily neutralize and destroy it. In the larger towns, where there are numbers of rich men, fashion will keep some in the parishes, but in smaller towns, one or two men, will *lead the fashion*, and can make it as respectable to leave as to remain.

And here, we may remark, that the *character of our clergy*, would suffer from the proposed changed relations between minister and people. It could not be, but their independence and faithfulness would be greatly tried by the new order of things. The preacher would be cramped in his public addresses, if the faults of one, two, or three leading men in his parish could never be touched from his pulpit. And would not this keeping back a part of God's counsel, follow almost inevitably, if he were left to depend on pleasing one, two, or three individuals in their misdeeds, for the sake of their support? For ourselves, we believe that this constraint would render the office of a preacher so *servile*, that not a few would flee from it. Young men of talents and self-respect would hardly bow their necks to so galling a yoke, and hence would not enter the profession.

Are we told that in other States the clergy are supported and labor faithfully without the aid of the law? This is true only of the cities and larger places in those States. Who does not know that through wide regions, not a church-bell is heard, not a preacher settled, nor a parish formed? Do we desire such a scene in our Commonwealth? Besides, in those places where societies have been gathered, how large is the proportion which originated from the spirit and exertions of New England men. Would Cincinnati, and Washington, New York, and Charleston, have enjoyed the regular institutions of Christianity if the sons of the Pilgrims, aye, of that *Massachusetts*, who has persevered longest in her public countenance of religion, had never gone thither to abide?

While on this point, let us avail ourselves of the experience of those States which have abolished the obligation to support public worship. Has religion flourished more in their borders, since than before this time? Is it usual to hear men say, that our morals have been corrupted, and piety has decayed among us, by our refusing like New Hampshire, and Rhode Island, to burst these spiritual bonds—that good order, and personal virtue, and civil prosperity would have abounded here, as they do there, had we amended the third Article of our Bill of Rights? Will those very men who were warmest for the change in these States, say, that Christianity, or anything which they shall agree to call a good instruction, has been promoted by the thing they so earnestly sought? It is a well known *fact*, and facts no man can gainsay, that many clergymen were dismissed, and many parishes destroyed by that act. And has the number of either new parishes, or believers in, and supporters of pure religion, been increased thereby? If so,—if any specific, substantial good can be named as the fruit of that measure,—anything to counterbalance the certain evils it has occasioned, then will we hold our peace. But until then, we shall ask the citizens of this intelligent, moral, religious, and *independent* community, whether they will *stoop* to a measure which is inevitably to jeopardize the noblest legacy their fathers have left them,—to endanger the "happiness" of their children, and themselves, and the "preservation of their government," merely to do as New Hampshire, Rhode Island, Connecticut, one, or all the other States have one?

A. B. M.

[For the Christian Register.]

A SPECIAL REASON WHY CAPITAL PUNISHMENT SHOULD BE ABOLISHED.

Mr Editor,—Within a few years it has been abundantly asserted and admitted, that more than three-fourths of the crimes for which men are imprisoned and punished in our country, are committed when the agents are intoxicated, or under the influence of strong drink; and that these crimes are the genuine effects of intemperance in drinking. Still, if I am not misinformod, it is a principle of law in the land, that intoxication shall not be pleaded in excuse or extenuation of such offences as were committed under its influence. Is it not then a truth that in our land men are *punished with death* on account of the *vice of intemperance*, while no man believes this vice to be a capital offence? No legislature in the country would enact a law for making intoxication punishable with death; yet they make laws for punishing with death offences which they believe are most commonly the effect of intoxication.

In other cases our laws make provision that the insane man who kills his neighbor shall not be punished with death, but shall be confined to prevent his doing more mischief, and that remedies may be applied to recover him from his malady. Why should not a course in some respects analogous to this be adopted, when it is obvious that manslaughter has been committed under the influence of intoxicating spirits? Is it not clearly understood among us, that there is really a degree of insanity or mental derangement accompanying intoxication,—and that this is the reason why men are more apt to do mischief when drunk than when sober?—In other words, is it not understood that this is the reason why so great a portion of the crimes against the State are imputed to the use of intoxicating liquors?—If acting under the influence of insanity or derangement may in any case exempt the manslayer from capital punishment, why not in every case in which the mental derangement is obvious, or can be clearly proved?

The common effects of intoxication should be taken into view, in estimating the sin of intemperate drinking. It should be regarded as a heinous sin for a man to prefer a course which is known so to excite his passions and derange his intellects as to render him liable to kill his neighbor or his relatives. Perhaps there is no other view in which hard-drinking can be made to appear in a more odious light than that which is now before us. If four-fifths of the crimes against our laws are committed in a state of intoxication, or may be probably ascribed to the practice of hard-drinking; that practice may surely be denominated the *evil of evils*,—a vice of a dreadful character. Indeed to what other vice or crime can be properly ascribed such an awful amount of sin and misery! I cannot doubt that the general impression has been, and still is, that murder, adultery, stealing, and quarreling, are sins of a much deeper dye than that of intoxication; yet how great a portion of all those crimes are the common fruit of intemperate drinking! How happy then it would be for the community, if that common vice should in future be estimated by the multitude and magnitude of the crimes and miseries which flow from it, as naturally as streams flow from a fountain! Ought not the legislation and the modes of instruction in our country, to have such a direction given them, as will tend to suppress and extirpate that prolific source of innumerable evils? How unreasonable and how useless must be the custom of inflicting capital punisment for murder, and a few other crimes, if no means are adopted to suppress and render infamous the principal source of these crimes?

It will be said that, as drunkenness is itself a sin, it cannot be reasonably admitted as an excuse or as an extenuation of the sin of murder, or other flagitious crimes. But in what other case do we reason as in this, in respect to mischiefs done by a person deranged, or partially insane? Boxing is a sin as well as drunkenness. If durable or temporay derangement or insanity is brought on by boxing, and mischief or violence is done while the person is insane, his insanity would doubtless be urged as a palliation of the last offence. Why should not insanity by intoxication be regarded in the same light? If a man while deranged by intoxication should kill his wife or his friend, he would doubtless be deserving of punishment, but principally for the sin by which he became deranged,—his intemperance in drinking. Surely so, if this was the cause of his insanity and consequent violence. But in the odinary course of proceeding the man who gets drunk, becomes partially insane, and then kills another, is not punished at all for the crime he committed in getting drunk, or the sin he committed when he had his reason, but only for the mischief he did after he became deranged! He is not indicted for drunkenness, but for mischiefs done by an insane man!

By judges, lawyers, and a multitude of competent witnesses it has been stated that three-fourths or four-fifths of the criminal offences in our country are occasioned by the use of intoxicating liquors. I verily believe the opinion to be correct. But if such are the facts, how do they happen? Unquestionably the intoxicating liquors occasion some derangement of the mental faculties, and deprive drunkards of the power of self-control, which they possessed in their sober moments, and which they might have continued to possess had they forborne to indulge their appetites to excess,—or had they refused to drink what they know exposed them to partial insanity. Can it then be wise and just to punish men with death for what they do in a fit of drunken insanity, while the real crime and the source of all the mischief is passed over as of no amount? And while too the real crime is perhaps countenanced by the examples of far too large a number of legislators and executive rulers of our land! If we wish the abolition of those offences which are deemed capital, why not lay the axe at the root of the tree, and abolish the use of intoxicating liquors?

REFLECTOR.

[For the Christian Register.]

Mr Editor,—In the Register of to-day (Oct. 6,) I have read an article from the Christian Spectator, communicated by your correspondent with a head piece, and a tail piece of commendation; also an editorial commendatory reference to it, and as I am not gifted in the language of the schools and do not concur in admiration of the extract, I presume I could not have understood it, and therefore beg you to correct me if my views are mistaken. The quotation "That sin is the necessary means of the greatest good"—"God on the whole prefers sin to holiness in every instance in which the former takes place," appears to have been misunderstood. In a devotional hymn we read the same assertion, if any events of life come by reason of sin,—

"In each event of life how clear
"Thy ruling hand I see,"

without being disposed to deny it. In other phrase,—The Almighty made man, *as he is*, from choice; and having made him and endued him with the powers and propensities which now belong to him, his transgression seems to be as much the divine behest as his piety and devotion. It is no excuse or security for the individual who sins; that God in his infinite wisdom so made the nature of man that there could be no virtue if there could be no sin. We might with as much propriety plead that because an omniscient being must have known before the creation, what every created being would do, therefore man is not a free agent. All the arguments used to reconcile the foreknowledge of God with volition in man, are equally applicable to reconcile the apparent inconsistency of making man liable to fall and then punishing him for falling; the most powerful and irresistible of which, is that in both cases, we *know* and we *feel* that we *have* the power to *determine* and to act.

This reviewer writes as if Dr Tyler had said that God on the whole prefers sin to holiness, in the abstract; and the reasoning which your correspondent thinks conclusive appears based upon a misconstruction of a quotation, which can mean nothing more, than that as sin as truly overcomes virtue in the moral atmosphere, as clouds overcast the sun in the natural, so "all things considered, *on the whole*" God *prefers* to *permit* it. The ministers of religion when called to offer consolation to Christian parents whose hopes are blighted by the premature death of a child, perhaps by his own hand, perhaps by that of his companion, leads the sufferers to an Almighty Parent, without whose permission not a sparrow falleth to the ground; to a *just* God, who in his judgments always remembers mercy. The event cannot be one in which God has no part, and at the same time one of parental kindness to which we bow in humble faith and submission. The reviewer uses the illustration of an earthly parents conduct. It is true we can apprehend this love of God, the parental love by the experience of the sensation of love in our own breast, in kind only, not in degree. "His ways are higher than our ways;" but even in this mode of illustration, a parent, a sensible, observing, discriminating, devout parent if grieved and alarmed by the sinful propensities of his child (for instance a glutton) might contrive to make him sensible of his folly, by permitting him to yield to temptation and suffer the consequence, prefering it "on the whole, as the necessary means of the greatest good"—an earthly parent might to be sure in his earthly wisdom, think it would be better not to have temptation in the world, he perhaps would have had a world without sin.

Discussions however on the motives of the Most High are to say the least unprofitable; to dispute whether it were or were not the choice of the Almighty when he formed the world to permit sin to have so much influence in it, savors too much of an attempt to fathom his ways, which we cannot; an attempt to be wise above what is written, which we ought not, and which can have no beneficial practical results.

N.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 13, 1832.

PUBLIC MEETINGS OF UNITARIAN ASSOCIATIONS.

Under the head 'Religious Intelligence,' in this paper, will be found a notice of the semi-annual meeting of the Worcester County Unitarian Association, to be held at Lancaster, on the 17th inst. It is expected that addresses will be made on subjects of great public interest; and it is hoped that the friends of Liberal Christianity and Religious Freedom, whose engagements will permit, will be present on the occasion.

Our friends in the heart of the Commonwealth have manifested a most commendable and judicious zeal in regard to the promotion of the principles of Unitarian Christianity. We hope that the friends of these principles in other counties, will be stimulated by their example to similar efforts.

All who have given the slightest attention to the subject must perceive the advantages that must result from frequent public discussions in regard to the condition and prospects of Unitarianism, and the duty of those who desire its dissemination. For evidence of their good effects, we need only refer to what is known to have been the public sentiment respecting the meetings held in the early part of the current year, in Worcester, Providence, Danvers, and Brattleboro'.

The annual meetings of the American Unitarian Association in Boston, in connexion with its other means of influence have given an impulse to the public mind which will not be soon lost or forgotten. It is to these meetings and this influence that we are to attribute the institution of County Associations and their various meetings which have awakened inquiry and a zeal for Liberal Christian principles in various parts of the State.

Every good and candid mind must rejoice in these results. Not however merely in the prevalence of Unitarian principles, but chiefly in the practical good influence of juster views of God and Providence, and the future life; in the check they place on the prevalence of scepticism and infidelity, and the peace and joy they convey to the doubting and troubled minds of multitudes who have been taught to regard Calvinism as Christianity.

A correspondent, in speaking of the advantages of attracting an increased attention to these public meetings, remarks;—"We may thus do something in aid of the good cause—I say good course,—for evidence is springing up all around us that Unitarianism is the only religion for intelligent and well-educated people."—And is it not even so? And shall we doubt or hesitate as to the course of duty, in regard to the measures so manifestly instrumental in diffusing these principles, as are the the public meetings to which we have referred? We trust that this year will not pass away without some public meeting of the kind in every county of the State.

LATE PUBLICATIONS.

Tract No. 64, (First Series,) A. U. A. "Unitarians entitled to the name of Christians." By Joseph Hutton, LL. D.

This is the title of the last tract published by the American Unitarian Association. It is ably written, and we are sorry to say, such as is called for by the spirit of the times. It is the object of the writer to show that every one is entitled to the Christian name "who from a sincere belief in Christ's divine commission and Messiahship, chooses him for his instructor and Lord." He first examines the three passages in the New Testament in which alone the word *Christian* occurs, Acts xi. 26; xxvi. 28 and, 1 Peter iv. 16, and comes to the conclusion that "in neither of these is its signification restricted to the professors of any peculiar views of Christian doctrine." He then proceeds to show that the Messiahship of Jesus is the fundamental doctrine of the gospel, and that a profession of belief in this one article was deemed sufficient in the apostolic age to entitle him who made it to Christian baptism. Whoever professes a belief in this, is entitled to the Christian name. He concludes by exhorting those who have had the name of Christians unjustly denied them, as worthy disciples of Christ, to learn of him *exclusively, fearlessly*, and with *attentive* and *unprejudiced* minds; and moreover, *to cherish a becoming spirit, and act in a proper manner, towards their fellow-disciples.*

The Liberal Preacher, Vol. II. No. 10. The October number of this valuable periodical, contains an excellent sermon by Rev. Charles W. Upham, of Salem, "on the glory of God." The text is John xv. 8.—"Herein is my Father glorified, that ye bear much fruit." The preacher first points out two senses commonly attached to the expression, 'glory of God,' both of which he regards as erroneous and unscriptural. According to one of these, the glory of God consists in the praise and homage rendered to him by his creatures. But this is a most low and unworthy sentiment. Human applause does not constitute the true glory of man, much less of God. According to the other, the Divine glory consists in the complete vindication and thorough and rigid execution of a certain fixed code of laws, by which he conducts the administration of the Universe. Upon this principle, the most revolting religious theories and systems have been formed. Neither of these can be the true meaning of the phrase. The 'glory of God,' in the view of the preacher consists in the virtue of his children. We promote his glory in the scriptural and Christian sense of expression, by the cultivation, developement and manifestation of every virtuous affection and principle in our lives and characters. The following paragraph near the close, contains a clear statement of the doctrine of the discourse.

Let us then, my friends, ever keep this object before us, as the great end of religion, that we

glorify our Father while on the earth by the practice and the cultivation of every virtue. Let us remember that we can in no other way promote his glory. That which God requires and above all things else will approve, is that we bear much fruit, that we make the greatest possible progress in moral excellence, and that we apply with all fidelity, sincerity and ability the faculties and means we possess to the discharge of duty, and the general production of improvement and happiness in the scene and relations we occupy. This is the end to which we are drawn by all the encouragements, motives and influences addressed to our hearts by his providence and government. This is the ultimate design of all the dispensation of his grace, of all the revelations of his truth. His moral attributes are displayed for our admiration and imitation, in bright and glowing colours, throughout all his works, and in all his ways. And upon us of the human race, he has conferred the peculiar privilege and the responsible distinction of reflecting back his image, and thus glorifying his great name.

RELIGIOUS AND LITERARY INTELLIGENCE.

American Unitarian Association. We are happy to learn that there will be a meeting of gentlemen from the several Religious Societies, at the Berry Street Vestry, tomorrow evening, at 7 o'clock, to take measures for providing funds for the support of a General Agent of the American Unitarian Association. The delay occasioned by the apprehension of disease in the city, and the absence of many during the summer, is now at an end, and it is intended to call the attention of the the Liberal and religious public to this important and pressing duty. Circulars have also been addressed to Liberal Christians, and county or parish committees have been appointed throughout the Union, and the communications received from them shew that their efforts are conducted with much spirit and interest, and with great prospect of success.

Worcester County Unitarian Association. The semi-annual meeting of this Association will be holden at the Meetinghouse in Lancaster, on Wednesday Oct. 17th at 2 o'clock P. M. when addresses will be made on subjects of great public interest. The friends of Liberal Christianity and Religious Freedom are invited to attend.

By order of the Directors.

Worcester, Oct. 10, 1832. A. HILL, *Sec'y.*

The Treasurer of the *American Unitarian Association* acknowledges the receipt of the following sums,—

Dedham Auxiliary Association,		40
Barton Square Auxiliary Assoc.	(Salem,)	5
Hollis Street " "	(Boston,)	165
Pittsburg (Presbyterian,) Aux. Assoc.		23
Templeton " "		1
Peterboro', N. H. " "		3
Sherburne " "		19
Salisbury and Amesbury " "		31
Petersham " "		15
Sandwich " "		14

Also, the receipt of Thirty dollars to constitute Rev. Thomas B. Fox, of Newburyport, a Life member of the Association.

Also, the receipt of Thirty dollars from the Ladies of Rev. S. K. Lothrop's Society, Dover, N. H. to constitute their Pastor a Life member of the Association.

Review of the Book of Mormon. The author of the preface to Mr Campbell's Review of the Book of Mormon, requests us to state that he has no evidence that he was misinformed in regard to the statement referred to in the last Register, but that he is confirmed in the belief of its substantial correctness.

American Board of Missions. Rev. Benj. B. Wisner, of Boston, has been elected one of the Secretaries for the management of the Society's concerns, to be associated with Rev. Messrs Anderson and Greene, the present Secretaries. The next annual meeting of the Board will be held at Philadelphia, on the third Wednesday of September, 1833.

Bishop of New Jersey. At a meeting of the Episcopal Convention of New Jersey, held at New Brunswick, on the 4th instant, Rev. George W. Doane, of Boston, was elected Bishop of that Diocess, in the place of Bishop Croes, deceased.

Episcopal College. At a meeting of the Episcopal Clergy of Fairfield county, Conn., it was resolved that each Clergyman should endeavor to raise an annual sum, equal to one tenth of his salary, to be appropriated to the support of indigent young men at Hartford College.

Fifth Report of the American Temperance Society. This report, for which many inquiries have been made from various parts of the country, will be ready for circulation on the first of October. It may be had, and also the Fourth Report, in any quantity, wholesale or retail, of Aaron Russell, No. 5 Cornhill, Boston. These publications, containing about 120 pages each, are constructed, not on the plan of being merely annual, or temporary reports, but on the plan of being permanent documents, exhibiting great principles and facts, which, till the use of ardent spirit as a drink has ceased, will be as important to the welfare of the community as they are now. Had the society the means, they would give to the publication a gratuitous and universal circulation; that every child in the United States might become acquainted with the nature and effects of ardent spirit, and the benefits which, should the use of it as a drink be discontinued, would result to our country and the world. But as they have not the means of doing this, the books are sold at 25 cents singly, or $2,25 cents by the dozen, and at $16,67 by the hundred. Temperance Societies, friends of temperance, and all benevolent associations and individuals, are requested to give these reports a universal circulation; and the avails will be devoted to the promotion of the cause of temperance throughout the United States.

Liberal Christianity in New Brunswick. The 'Gospel Palladium,' published under the direction of the Genesee Christian Association, gives an account of the spread of Liberal Christian principles in the Province of New Brunswick. There exists now, in that Province, sixteen churches of the Christian denomination. It is known that a large proportion of this class of believers adopt the leading principles of Unitarianism.

Sandwich Islands. The Sandwich Islands contain 185,000 inhabitants, 52,882 of whom are instructed in the 1,103 schools, founded by the Missionaries. There are also 550 church members.

Lithographic Press in Persia. A lithographic press has been established at Schiraz, in Persia, by Mirza Ahmed, an inhabitant of that city. Some elementary works have been already printed for the use of schools, and the publication of the Koran has been commenced.

Libraries in Greenland and Iceland. The foundation of a library has been commenced in Greenland, to which presents have been made by the King of Denmark. The library of Reykiavek, in Iceland, contains 5,129 volumes, and that of Olgrod, 858.

Guizot's Essays. The Royal Council of Public Instruction at Paris, with the approbation of the Minister, have ordered that the work of M. Guizot, Essays on the History of France, shall be deposited in the libraries of the Royal Colleges, and distributed as a premium to the pupils in the course of history and literature. It is designated as remarkable for its research and comprehensive views.

OBITUARY.

[For the Christian Register.]

MR HIRAM WESTON.

Died, in Augusta, Georgia, in the month of September last, Mr Hiram Weston, a native of Duxbury, Massachusetts, aged about 40 years.

Mr Weston was graduated at Harvard University in 1811. Having studied theology for the usual period, he commenced preaching, but was compelled by ill-health to adopt another profession. He was for many years a teacher in the academy at Beaufort, S. C. but afterwards entered mercantile business, which he pursued in that city and in Augusta till within two years from his decease. In consequence of misfortunes in trade, which he endured with singular Christian equanimity, he again acted, for the last mentioned period, as a successful and acceptable teacher of youth. No contact with the world was found to impair the simplicity, integrity, and piety of Mr Weston's character. He connected himself early with the Unitarian society at Augusta, and contributed much, by his mild firmness and consistency, and his unostentatious independence, to the establishment of the cause in that place. How deep an impression can be made upon our memories by perfect goodness of heart! G.

Charleston, S. C.

DOMESTIC INTELLIGENCE.

Rutger's College. The Commencement at Rutger's College, N J. was celebrated on the 25th ult.—14 young men recieved the degree of A. B. and 11 that of A. M. The degree of D. D. was conferred on Rev. J. Sickle of Kinderhook, Rev. Mr. Schmucker, of Cattysburg, and Rev. R. Winter, of Scotland.

A New State. The inhabitants of the Territory of Michigan have been recently assembled in their respective districts, to give their votes on the question, whether they will form a constitution of State government for the purpose of being admitted into the Union as an independant State. It is generally believed that the decision will be in the affirmative.

President Kirkland. The National Gazette says; We are informed that a letter was received in London, on the 13th of August, from Mrs Kirkland, at Belgrade, being the only lady since the time of Lady Wortley Montague, who has reached that place by land from Constantinople. The President and Mrs K. in sixteen days had travelled five hundred and fifty miles on horseback,—above thirtyfour miles per day! President K. was in good health.

The Cherokees. In the Cherokee Phœnix of Sept. 8, we find the propositions made by the Secretary of War to the Council of the tribe; and also the reply of the Council. In the Daily Advertiser the reply is preceded by a concise statement of the terms of their removal as suggested by Government. They are,—'A fertile and extensive territory, west of the territory of Arkansas to be secured to them by patent, and to be forever beyond the boundaries of any State or territory. Here, they were to have all powers of self-government, which might be compatible with the general supervision of Congress over them. They were to be authorised to appoint an agent, to reside at Washington; with the permission of Congress, to send a delegate to that body, and to be placed, when Congress should deem proper, in the relation of a territory. Various propositions relating to the details of removal, were also made, and the letter of the Secretary concluded with these words: "Whatever may be told to you, it is impossible you can remain where you now are and prosper; and if you persist in the effort, the time of regret will come I am afraid, after the most injury to yourselves." This letter was dated on the 17th of April last, and was delivered to the principal chief. On the 6th of August, a reply was prepared and signed by all the members of the General Council, which, after expressing astonishment that the President should have thought any propositions for their removal likely to meet their approbation, proceeds thus:

"The subject matter has been fully considered, together with the peculiar embarrassments that now surround us; and in compliance with your request we proceed to our reply. In the first place we wish to call your attention to the decisions of the nation on former occasions on this subject, and to inform the President that the true sentiments of the Cherokee people remain the same. That the basis of his propositions is objectionable, and that the nation is placed in distress, from the illegal proceedings in Georgia in assuming to exercise jurisdiction over a large portion of our Territory, and by pressing a military force with other officers of her own creating in our country, for the purpose of oppressing our citizens. She has also introduced a great many of her citizens among us, to intrude on our lands, and in her chief magistrate the discretionary power of drawing a lottery, for the occupation of them. And in this peculiar state of things the protecting arm of the President is withheld from the enforcement of the treaties and laws of the United States, made for the protection of our national rights. And moreover, divers agents of the General Government have been commissioned for the purpose of enlisting our citizens as emigrants for the country west of the Mississippi, and in the prosecution of this business some of them have been seduced under circumstances calculated to create disquietude and disagreeable feelings. But, let the President remove all the difficulties arising from unjust measures, and afford us that necessary protection which is solemnly guaranteed to us by treaties; and then the exercise of that privilege which is so essential to the enjoyment of freedom would place us at liberty to reflect, speak and act freely on the subject of our national interest and welfare. In conclusion we would respectfully call your attention to the frequent complaints which have been made to the department against the numerous intrusions on our lands, bordering on the boundaries of the several adjoining States; and to urge the removal of the intruders."

Choice of Electors. We take the following from the Boston Daily Advertiser and Patriot.

The date and mode of choice of Electors of President and Vice President, as at present regulated by the Legislature of the several States, together with the number of Electors to be chosen by each State, are shown in the following table.

Maine,	10	November	5	Gen. Ticket.
New Hampshire,	7		5	do.
Massachusetts,	14		5	do.
Rhode Island,	4		21	do.
Connecticut,	8		3	do.
Vermont,	7		13	do.
New York,	42	5 6	7	do.
New Jersey,	8	5	6	do.
Pennsylvania,	30		2	do.
Delaware,	3			Legislature.
Maryland,	10		12	District.
Virginia,	23	5 6	7	Gen. Ticket.
North Carolina,	15		15	do.
South Carolina,	11			Legislature.
Georgia,	11		5	Gen. Ticket.
Kentucky,	15		6	do.
Tennessee	15	15	16	do.
Ohio,	21		2	do.
Indiana,	9			do.
Mississippi,	4			do.
Illinois,	5		5	do.
Louisiana,	5	5	6	do.
Missouri,	4		5	do.
Alabama,	7		12	do.

In Maine one Elector is required to be a resident of each county, and a plurality of votes constitutes a choice. In Maryland there are four districts, with a right of choosing two Electors—Baltimore county a district, to choose one Elector, the rest of the Western shore forms a district and chooses four Electors, and the Eastern shore as a district chooses three Electors.

Commerce of Boston. The whole number of foreign arrivals during the year 1831, was 766. The number of foreign clearances during the last year, was 679

The number of foreign arrivals from Jan. 1st to Sept. 30th, this year, is 828. The number of foreign clearances during the same time this year, is 720.

Revenue of Boston. From October 1, 1830, to December 31, 1830. $882,404 58

Jan. 1, 1831, to March 31, 1831,	930,027 17
April 1, 1831, to June 30, 1831,	1,213,559 52
July 1, 1831, to Sept. 30, 1831,	1,898,523 07
Total,	$4,924,514 34
From Oct. 1, to Dec. 31, 1831,	$1,185,482 24
Jan. 1, to March 31, 1832,	1,336,196 05
April 1, to June 30, 1832,	1,810,934 19
July 1, to Sept. 30, 1832, estimated at	1,625,000 00
Total,	$5,457,612 48

Showing an excess over the last year of $533,098 14.

Daniel Farkman, Esq. has been appointed a deputy sheriff for this county, in the place of L. Baldwin, Esq. deceased.

FOREIGN INTELLIGENCE.

FROM EUROPE.

English papers to Sept. 8th, have been received at New York. Papers to the 3d had been received by previous arrivals. We give the following condensed account of the principal news by the first arrival from the Daily Advertiser.

The cholera continues to prevail in London and other places in England. We regret to learn that Rev. Adam Clark, one of the most distinguished modern oriental scholars, died recently of the prevailing disease in London, at the age of 69.

The French papers state several rumors respecting revolutionary movements of the Carlists, who are said to make no secret of their intentions. Some disturbance had been created by them at Montpelier, but it was immediately checked by the police. In the South of France, they were stated to be secretly organized, their rallying places appointed, and the plan of a campaign marked out; but no demonstrations of consequence had yet been made.

Letters from St Petersburg confirm the statement, that Marshal Mortier is about to return to France, but not in consequence of any disagreement with the Russian Court.

There was no important alteration in the state of affairs in Holland and Belgium; but it was stated that Louis Philip had interposed with vigor in behalf of Leopold, and had protested strongly against the demands of Holland.

A circular addressed by the French Minister of war to the military authorities of the departments observes that agents of the Frankfort Diet are in every part of France, ascertaining the state of the army, and recommends all possible vigilance in order to detect or counteract them.

The Society on Capital punishment, at their late meeting in London, voted thanks to Silas M. Stilwell, a member of the Legislature of New York, for his efforts in the cause of humanity.

Portugal. It appears by the late arrivals that the state of things in Portugal is not materially changed since the dates given in our last.

Turkey. The latest accounts from Turkey are very contradictory. According to some accounts, the Egyptian army was in possession of Damascus and of Aleppo; Hussien Pacha's advance guard had been defeated, and a mutiny, which was suppressed with difficulty, had broken out in his camp. A report prevailed at Constantinople, that the Turkish fleet had been defeated by the Egyptians. Some changes had taken place in the Ministry. The Sultan appeared still resolved to reduce Mehemet Ali to unconditional submission, and offers of mediation, made by the French Minister, had been rejected. The Augsburgh Gazette, however, mentions, that reports prevailed at Belgrade of a complete victory gained by Hussem Pacha over the Egyptians, and that the latest commercial letters from Constantinople made no mention of any naval defeat.

By a later arrival we have the following additional statement.

The news from Turkey is still unfavorable to the Porte. Hussein Pacha was on his retreat before the Egyptian army, and it was said that he was to be recalled and succeeded by Reschid Pacha. Constantinople was in a state of agitation, and the government was raising troops for the restoration of tranquility. The Ottoman Monitor appeals to the honor of the European sovereigns to follow the example hf the emperor of Russia, in testifying their horror at the revolt of the Pacha of Egypt, by recalling their consuls from Alexandria.

Greece. Letters from Zante of the 18th July, represent, that anarchy and confusion prevailed among the Greeks, and that the people were in arms in the Morea.

Mexico. The letter from which the following is an extract is dated Vera Cruz, Sept. 12th.

I am tired of saying this interminable revolution is still going on. By the papers of the capital to the 5th, we learn that there have been too partial actions between detachments without any important results. Montezuma is advancing with 6000 men (some say 8000) against the Vice President, who is at Queretaro with 3800 troops. Santa Anna is still at Orizaba, which he has strongly fortified—Facio at San Andres, in the neighborhood, and here they say there must be a fight between them in a few days more. But the principal conflict is to be between Montezuma and Bustamenti, and probably soon. Some of the states have proceeded to the choice of a President for the next term. Bravo has the most votes; but the states for Santa Anna's plan, have determined not to give their votes at present.

Some apprehension is felt at Mexico that we shall be visited by the cholera.

Buenos Ayres. The latest intelligence from Buenos Ayres is to July 28th. From all that can be learnt, it appears that the country is in a state of anarchy. A sanguinary contest wes expected.

MARRIAGES.

In this city, Mr Watson Clark to Miss Nancy Bancroft; on Tuesday evening, at St Paul's Church, by Rev. Mr Stone, Mr Samuel B. Babcock, of Dedham, to Miss Emeline, daughter of the late Francis A. Foxcroft, Esq. of this city; on Wednesday morning, Mr Humphrey Chadbourn to Miss Lydia M. Tenney; by Rev. Dr Sharp, Capt. Daniel T. Lothrop, of Cohasset, to Miss Julia Ann Cunningham.

On Wednesday evening, by Rev. Dr Lowell, Mr Joseph Andrews, formerly of Salem, to Miss Elizabeth Maria, daughter of Joseph Sprague, Esq.

In Charlestown, Mr George W. Little to Miss Elizabeth, daughter of Mr B. Haynes.

In Watertown, by Rev. Mr Francis, Mr George W. Bigelow, of Weston, to Miss Grace S. Livermore, daughter of Mr Amos L.

In Dedham, Mr Theodore Pomery, of Stow, to Miss Fanny S. Goodnough.

In Lexington, on Wednesday evening, by Rev. Mr Briggs, Mr Edmund A. Chapman, of Cambridge, to Miss Harriet Brown, of L.; Mr William Gleason to Miss Charlotte Brown, both of L.

In Concord, Rev. Andrew H. Reed, of Oakham, to Miss Sarah Lawrence; Mr William Fuller to Miss Lydia Wyman.

In Walpole, on Sunday evening, by Rev Mr Storer, Mr Thomas Broadbent to Miss E. P. Carroll.

In Dearborn, Me. by Rev. W. Farmer, of Belgrade, Capt. William H. Ellis to Miss Rachel Branch, both of D.

In Baltimore, Mr David L. Gray to Miss Mary Susanna, and Mr James B. Glenn to Miss Sarah Elizabeth Neighbours, twin sisters.

In Patterson, N. J. Rev. Josiah Fisher, of Orono, Me. to Miss Elizabeth Davenport, daughter of Rev. Samuel Fisher.

DEATHS.

In this city, Daniel Clark Page, aged 19, son of Rev. John Page, of Garland, Me; Mrs Catharine Dennis, 44; Mary Adams, 46; James Worrell, 40; Mary B. Smith, 41, Mary Williams, 52; Fanny Hammatt, 50; on Tuesday evening, Erasmus Hatch, Esq. of Thornton, N H. 39; same evening, Miss Mary Austin, 87; on Thursday, of inflammation of the bowels, Mr Francis L. Hildreth, 36.

On Monday, at his residence in Wharf Street, Mr John McCormic, of malignant cholera, aged 30; on Wednesday, in Warren Street, of the same, Mr James White, baker, 42; in Elliot Street, of the same, Mrs Mary Carver, 54.

Deaths in this city the week ending Oct. 6th, 32. Males, 15—Females, 17.

In Chelsea, on Monday last, Mr Abijah Hastings, in the 71st year of his age.

In Charlestown, Mrs Eliza, relict of the late Mr Enoch Cook, aged 49.

In Brookline, Emily, 7 1-2, and Olivia, 2 1-2 years, children of Mr Henry G. Foster

In Dorchester, Mr Samuel Withington, aged 49.

In Harvard, Mr William Andrew, son of Dea. John Hapgood, aged 23.

In South Weymouth, Mary Ann, wife of Mr Watson Bates, aged 21.

In Plymouth, Mr Joseph Torrey, aged 70.

In Canton, of cholera, Right Rev. Dr Fenwick, Roman Catholic Bishop of Cincinnati, Ohio.

In Philadelphi, Rev. Dr John Glendy, aged 77.

In Richmond, Va. 21st Sept. Ansel French, Esq. aged 41, a native of Canton, Mass. and a graduate of Brown University

In Quincy, Illinois, A. F. Hubbard, Esq late Lt. Governor of Illinois.

LIBERAL PREACHER,

FOR OCTOBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for October, 1832.—New Series, Vol. II. No. 10, Containing a Sermon by Rev. CHARLES W. UPHAM, of Salem. *Subject*,—"The Glory of God;" from John xv. 8. Oct. 9.

UNITARIAN ADVOCATE,

FOR OCTOBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 4, for October, 1832.

CONTENTS.

The Efficacy of Prayer—Objections answered. Thoughts on the Character and Prospects of the Present Age. Dr Woods's Views of Human Inability. The Imperfect Influence of Christianity. Poetry. Locke on the Epistles. New Books. Intelligence—Unitarianism in Ireland. Oct. 9.

BROOKE AND BROOKE FARM.

Just published by L. C. BOWLES, 362 Washington Street, *Brooke and Brooke Farm*, being No. III, of "Illustrations of Political Economy;" by HARRIET MARTINEAU, author of 'Times of the Saviour,' &c.

From Tait's Edinburgh Magazine.

"In complete unconsciousness of their [The Illustrations of Political Economy] scope and object, we opened these small volumes. Their character and tendency were so novel and singular, that we fancied we began 'to spy a creat peard under the muffler.' Scotch shrewdness was for once at fault; and on reading farther, we became convinced that these are as authentic as they are extraordinary female productions, *manly* in principles and reasoning, but softened and adorned with many feminine graces and felicities. To their author Benjamin Franklin would have raised a statue, provided he had ever been betrayed into such a piece of romantic extravagance for any public benefactor whatever."

From the London Literary Gazette.

"Miss M has all Miss Edgeworth's happy management of circumstances and their consequences, her rectitude of principle, her penetrating judgment, and her constant moral aim; but she has farther, a warm sensibility, a feeling for natural beauty, a richness of imagination, and a meek and earnest sense of religion. We know of no library in which her works are not worthy to have a place; and to the general class of readers, their value is incalculable."

No. IV. "DEMARARA," will be published on the 1st of November. Oct. 13.

FREE-DEBT RULES.

A meeting of the patrons of Free-debt rules will be held at the Cowper Committee Room, No. 6 Cornhill (late Market street,) on Tuesday, Oct. 16th, at half past four o'clock, P.M.

TRACT No. 64, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 64, of the first series of the American Unitarian Association, for October, entitled "Unitarians entitled to the Name of Christians. By Rev. JOSEPH HUTTON, LL. D. of England." pp. 24. Price 4 cents. GRAY & BOWEN. Oct. 6.

CASH STORE.

SPLENDID RUSSIA FURS.

Just received on consignment, Siberian and Spotted Ermine Robes.

10 Siberian Squirrel, No. I,
30 do. do. No. 2,
50 Spotted Ermine,

For sale by ELIAB STONE BREWER, No. 414 Washington Street, South End. Oct. 6.

IZAAK WALTON'S LIVES.

Just published by HILLIARD, GRAY & CO. No. 112 Washington Street, and BROWN, SHATTUCK & CO. Cambridge,

The *Library of the Old English Prose Writers*, edited by the Rev. ALEXANDER YOUNG. Vols. V. and VI. containing the Lives of Donne, Wotton, Hooker, Herbert and Sanderson. By IZAAK WALTON. With some account of the Author and his writings.

"There are no colors in the fairest sky
So fair as these. The feather whence the pen
Was shaped, that traced the lives of these good men,
Dropped from an angel's wing. With moistened eye
We read of faith and purest charity
In statesman, priest, and humble citizen.
O, could we copy their mild virtues, then
What joy to live, what blessedness to die!
Methinks their very names shine still and bright,
Apart—like glow-worms in the woods of spring,
Or lonely tapers shooting far a light
That guides and cheers—or seen, like stars on high
Satellites burning in a lucid ring
Around meek Walton's heavenly memory."

WORDSWORTH.

——"Dr Johnson talked of IZAAK WALTON'S Lives, which was one of his favorite books."

BOSWELL.

On hand—a few copies of the preceding volumes of the Library.

Vol. I. Fuller's Holy State.
" II. Sir Philip Sidney's Defence of Poesy, Selden's Table Talk.
" III. Sir Thomas Brown's "Religion of a Physician" and "Urn-burial."
" IV. Owen Felltham's Resolves. Oct. 6.

NEW COLLECTION OF SACRED MUSIC.

Published by LINCOLN & EDMANDS, Boston.

National Church Harmony,

Containing tunes calculated for the commencement, middle and close of public worship, Anthems and Select Pieces for Fasts, Thanksgivings, Christmas, Missionary Meetings, Ordinations, Dedications, Anniversaries of New Year, &c. To the work is prefixed plain rudiments of the science of Music. *Price*, 10 *dollars per dozen.*

The Editor observes in his preface;—"As the use of the Organ and Piano Forte is becoming common in houses of public worship, and in families, and as few have the opportunity to become so versed in the science of Music, as to be able to play the harmony, even of plain psalmody, from *figures*, it is deemed necessary to devise some method of placing it before the performer on the staff, in such a manner as to be plain and familiar; and this too without confusing the vocal parts. It is believed that the new plan here adopted, of introducing harmony on the Bass and Treble staff, in *small notes*, will meet with general approbation, and that this improvement alone is sufficient to ensure the book a grateful reception.

"The metrical tunes are so arranged, that on the pages will be found two of different character on such relative keys as will enable choirs to pass readily from one to the other when the sentiment of the words of the same hymn require music of different characters. This convenience must be very obvious.

"The book is divided into two parts, for the purpose of introducing occasional pieces, peculiarly calculated to interest singers in cultivating skill in execution, time, &c

"It is believed that there is in this collection a larger proportion of music which has never before been published, than has been inserted in any other compilation of the kind now in use.

"The Editor is under great obligation to Messrs. Hansen, Heinrich, Zeuner, Webb, and Paddon, Professors of Music in Boston, for their contributions to these pages."

☞ The Publishers have determined that the perplexities and expenses to which the public are now subjected, by *alterations*, shall be avoided by the use of this collection. And they invite their friends, the members of choirs, and lovers of good music, who have an influence in aiding the introduction of a chaste standard Collection, to examine the improvements and merits of this work, which is daily receiving the approbation of the public. They believe the Editor has been very successful in the choice of approved tunes and select pieces by the most eminent masters; and that the new music from his scientific friends will place this Book among the best Collections of the present day, and give it a circulation as wide as its name imports.

The above work is for sale also by G. Hyde & Co. and S. Colman, Portland—Carleton Dole, Augusta—Arthur Tilton, Bangor—Benj. Folsom, Eastport—A. S. Beckwith, Providence—Dorr & Howland, Worcester—J. & J. W. Prentiss, Keene, N. H.—D. F. Robinson & Co. Hartford—D. Felt, and J. Leavitt, New York—Oliver Steel, Albany—Bennett & Bright, Utica—French & Perkins, Philadelphia—Joseph Jewett, Baltimore—Hubbard & Edmands, Cincinnati. Oct. 6.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XVI. of the NEW ENGLAND MAGAZINE, for October, 1832.

CONTENTS.

ORIGNAL PAPERS. West Point. Female Education. The Schoolmaster—Chap. 5 The Fortunes of Mendokaycheenah. The Fair Eckbert. Sonnet—Art and Nature. Early American Artists and Mechanics, No. 2—Paul Revere. Horace in Boston. Europe, No. 2—France. Dialogue between a Coffin and a Diamond Ring, on the finger of a Corpse. Commencement. Selections from the Papers of an Idler—No. 4. Scintillations of Science. Lines Written at Sea.

MONTHLY RECORD. *Politics and Statistics.*—United States.

Literary Notices.—A System of Universal Geography, Popular and Scientific, &c. Illustrated by Engravings. By S. G. Goodrich.—History of the United States, &c. By Noah Webster, LL. D.—View of the Valley of the Mississippi; or the Emigrant's and Traveler's Guide to the West.—A Dictionary of Biography; comprising the most Eminent Characters of all Ages, Nations and Professions. By R. A. Davenport.—The History of Plymouth; by James Thacher, M. D., A. A. S.—Dreams and Reveries of a Quiet Man. By one of the Editors of the New York Mirror.—Studies in Poetry and Prose; by A. B. Cleaveland, M. D.—The Missionary Gazetteer, Illustrated by Engravings. By B. B. Edwards.—The American Pharos, or Light House Guide. By Robert Mills, P. A. Engineer and Architect, Member of the Columbian Institute.—An Oration delivered before the citizens of Newburyport, on the Fifty-sixth Anniversary of American Independence. By Caleb Cushing.

Universities and Colleges, and Literary Societies. Obituary Notices
Our File. Oct. 1.

MONTHLY REPOSITORY AND UNITARIAN CHRONICLE.

L. C. BOWLES, 362 Washington Street, has just received complete sets of the *Monthly* Repository and Unitarian Chronicle for the present year.

Subscription price of the Repository $5 per annum; Repository and Chronicle, $6 payable in advance. Oct. 6.

DAMAGED GOODS.

Just received 1 case Checked Cambrics,
1 " Striped do.
1 " Plain do.
2 " Dimity,
1 " Furniture Dimity.

The above are but little damaged and will be sold low, by ELIAB STONE BREWER, No. 414 Washington Street, South End. Oct. 6.

SELECTED POETRY.

OUR LORD'S FIRST MIRACLE.

BY R. MONTGOMERY.

But now the banquet—such as lowly roof
Demanded, and with simple manners claimed,
O'er milk and honey, rice and kneaded flour,
And water, cool as mountain-well contained,
When consecrating prayer arose, for Heaven's
High blessing—then the marriage feast began.
But soon to Jesus, Mary's asking eye
Was turned, and meekly for the aidless want
Of friends beloved, a miracle she hoped;
But thus was answered: "Woman!—unarrived
My dawn of glory! what have I to do
With thee?"—Oh, think not from that sinless mouth,
Annihilating words of harshness came!
The pity, not the anger of rebuke
Was there!—Six stony water-pots antique,
For pure lavation, such as holy rite
Demanded, in the nuptial chamber stood;
And each, obedient to Messiah's voice,
With gushing water to the brim was filled;
When lo! the element, by power subdued,
Blushed into wine, and glowed beneath its God!
And when the ruler of the rustic feast
Admiring drank this new created wine,
A miracle stood forth!—as shines a star
Clear, round, and large, the only one in Heaven;
Each heart beat louder: on the lifted brow
Of mute-struck guests, divine amazement sat;
And from the eyes of new disciples flashed
The fire of faith, that eloquence of soul,
While ecstacy is dumb. And when at night,
By torch and timbrel home the vested train
Returned, amid the hymeneal song
Of sweetest rapture, while each bridal robe
Like snow in moonlight glitteringly shone,
The holy mindness of thy deep-toned voice,
Redeemer! still in hearts its echo rang.—
Though vaster miracles thy name enthrone,
In this omnipotently tender shine
The rays of love; concentered, calm, and bright,
They dazzle not, but still thy power declare.

IDOLS.

What is an idol? Ev'ry breast
Has idols of its own!
Sometimes of gold and silver bright,
Sometimes of wood and stone.

And there are idols—sins I mean—
Which young and old adore;
A God of mercy! in thy love
Destroy them ever more.

If there be aught the world contains,
Which I love more than Thee
That sinful love within my heart
Idolatry must be.

Then take that sinful love away,
And place thy love within;
And break down every image there
That bears the shape of sin.

O give me with a contrite mind,
To bend before thy throne;
And offer humble prayer and praise
Through Jesus Christ alone.

Deeply inscribed upon my heart
Let thy commandments be;
That there may live within my breast,
No other God but Thee.

THE HEART.

The following lines are selected—We know not the author.

The heart—the gifted heart—
Who may reveal its depths to human sight!
What eloquence impart
The softness of its love, the grandeur of its might!
It is the seat of bliss—
The blessed home of all affections sweet;
It smiles where friendship is—
It glows where social feelings meet.

'Tis Virtue's hallow fane—
'Tis Freedom's first, and best, and noblest shield!
A strength that will remain
When grosser powers and feebler spirits yield!
It is Religion's shrine,
From whence our holiest aspirations wing;
Where joys, which are divine,
And hopes, which are of heaven, alone may spring!

The fount of tenderness—
Where every purer passion has its birth,
To cheer—to charm—to bless—
And sanctify our pilgrimage on earth.
Oh, heart!—till life be o'er,
Shed round the light and warmth of thy dear flame,
And I will ask no more
Of earthly happiness, or earthly fame!

MISCELLANEOUS.

THE VILLAGE POOR-HOUSE.

The "Village Poor-House," a Poem by a Country Curate, is reviewed in the August number of the Monthly Repository, with much commendation. Though the poem has particular reference to the condition of the English poor, yet we believe our readers cannot but be entertained and instructed by the following passages from this review, accompanied by extracts from the poem.

The spirit of utility has seized upon the harp of poetry, and strikes it with as bold and with a truer hand than did any of the Passions whom the inspired eye of Collins saw at their revelry amid the myrtle groves of Music. In plain English, poetry is no longer a plaything, or a mere drawing-room ornament. As in times of popular commotion, any implement of labor, or article of furniture, may become a weapon of strife; so, in the great struggle for improvement, much may be done for the good cause by a species of composition which has been generally cultivated merely for amusement. Here is a little volume of light and satirical verse, which yet has in it much pith and substance; which, while it moves to risibility, impels to stern reflections also; and, while it touches the feelings, engenders 'thoughts which lie too deep for tears.' These things are signs of the times, and good signs too. They are indicative of that extended mental co-operation by which the barriers to human improvement must be overthrown, and the condition of society, especially in the lowest and most numerous classes, be permanently ameliorated. These are no times for trifling. All intelligent and benevolent men, whatever the peculiar faculty which organization may have endowed them with, or circumstances developed in them, have a common mission. They are all called to work at the re-edification of that social temple which can no longer be left in its old feudal or Gothic form, but at the imminent peril of 'all that it inhabit.' They should all labor to destroy the mutual ignorance, antipathies and prejudices of the different classes of society, to discover to them their common interest, unite them in its pursuit, and point out the means of its attainment.

We welcome every effort in this direction, whether it be law or institution, invention or application, song or sermon; for by any and by all these may the great object be promoted. From the principles which the philosopher unfolds in his solitude, down to the strain which the ballad-singer chaunts in the street, we would have a common tendency. They should all concur in cherishing such thoughts, feelings, tastes, and habits as best connect themselves with the improvement of man's condition,—individual, social, physical, moral and intellectual. The poets have more to atone for than most people. They have brought on poetry itself the imputation of being frivolous or pernicious, of being essentially feudal, aristocratic, warlike, and superstitious. But the revolution has reached even the La Vendee of literature. The Muses cease from dreaming of the past to prophecy of the future, and begin to pour forth the glowing predictions which are self-fulfilling. Byron scorned the few, though he sympathized not with the many. The purer patriotism of Campbell has ever shone like a bright and steady star; and now the rich metaphysical melodies of Tennyson, and the untameable vigor of Elliot, (if Elliot be his name,) are the first fruits of a nobler vintage than has yet been gathered in between the mount of Helicon and the plains of Marathon. 'The Village Curate' is a fellow-laborer not to be despised. There is in him both playfulness and pathos. He laughs heartily and bites hardly; but his caustic humor only lashes the selfish culprit, and his anger is only the bitterness of indignant benevolence. He evidently knows well the condition and feelings of the poor, and he describes them in verse which deserves to be read on its own account, in order that the description may turn to their account. * * * He speaks rather as a friendly and well-informed reporter, who has investigated their condition, and describes it to others that they may enter into the convictions and emotions with which a close observation of it has impressed his own mind and heart. He is a poetical mediator, who speaks to the affluent and instructed on behalf of the ignorant and the famishing. But he shows unsparingly the viciousness of the system which perpetuates ignorance and want, while he does not hide the vice which in turn they generate. The lash falls impartially and unsparingly; though, as it ought, more heavily where vice, though veiled, rather appears as the cause, than where, however gross and offensive, it is more justly regarded as the almost unavoidable effect. For it should never be forgotten that the depravity of slaves is the crime of oppressors. The ignorance of the governed is the fault of governors.

The sketches of character in this poem are almost all happily executed, whether they be of the peasantry or their superiors; and they are well grouped and contrasted. The lighter and darker colorings are ably blended. The village apothecary, the farmer, the attorney, on the one hand—and the poacher, the felon, the old soldier, the pauper mother, on the other—are all excellent and powerful. The chief defect is, that, occasionally, the author has put into the mouth of his personages a sentiment which rather belongs to the intelligent and pitying observer. Thus, in Jack Morley's song:

'I curse them—not that they in sooth
Have worn in want and toil my youth;
My curses on their heads I roll
Because they've brutalized my soul.'

The brutalized soul does not feel the depth of its degradation. It is unconscious of its debasement, and the production of that unconsciousness is the worst feature in the oppression, or selfish neglect, to which it is sacrificed.

Of the pauper songs, supposed to be chaunted by the inmates of the village poor-house, that of the expectant emigrant is, not the most powerful certainly, but to our feelings the most pleasant.

'BILL HARVEY'S SONG.

There's a ship on the ocean, that gallantly rides,
And she floats like a swan on the murmuring tides,
Through the breeze of the summer she shoots her light form,
And glides like a falcon through tempest and storm.
Ride on, thou proud vessel! bound swift o'er the sea!
No home is there left me, no country save thee!

No home and no country,—off, off let me roam:
'Tis not in the palace the king finds a home,
'Tis not the bare wall or the desolate hearth,
Is a home,—nor our country a cold spot of earth,
Where food's to be gain'd, and where fields blossom free,
Oh! *there* shines a home and a country for me!

Sail on, thou gay vessel! Far over the wave
I'll find me a country or find me a grave;
Far better to die in the swamp or the wood,
Than to creep thro' long life on the mendicant's food,—
A grave or a homestead beneath the green tree!—
For death or good fortune alike set me free.

The shaded Savannah has pestilent brakes,
The wood has its tigers, the swamp has its snakes.
He fears no Savannah who's toil'd in a drain,
The snake on the pauper glares fearful in vain;
From priest, 'squire, and farmer but let me go free,
The tiger and serpent are welcome to me!

What boots it to us that our country is rich?
The best of our life-time is spent in a ditch,
We know she is pow'rful—she tramples us down,
And plentiful too—though our bread is so brown;
There's a land quite as lovely far over the sea,
For the land that gives food is the fairest to me.

Oh give me the wood where the axe never swung,
Where man never entered, and voice never rung,
A hut made of logs, and a gun by my side,
The land for my portion, and Jane for my bride,
That hut were a palace, a country for me,—
Dash on, thou proud ship, o'er the wide-rolling sea!'
p. 49—51.

THE TWO CHARITIES.

In *the two Charities*, the curate is rather hard upon benevolent ladies. His ridicule may hit some who do not deserve it. Their employment may not be very unlike much of his description, and yet their motives as pure as ever glowed in a human heart. That their charity is too often not very intelligent cannot be denied; but what is man's charity? Do not even grave and eloquent senators yet cry out against the hard-heartedness of political economists, and bring forward their little nostrums, and wave their 'fans of goose-feathers,' as if they were flags of truce in the war between poverty and famine? No wonder then that women blunder, condemned as they are by the education and condition of their sex to a helpless ignorance (of which they are taught to be proud) of politics and philosophy. No wonder that, with some glorious exceptions, they are destitute of large and just views of the state of society, and only do that which at present is all they can do, viz. follow the blind promptings of their native and uncorrupted kind-heartedness. The curate should have remembered, on their behalf, that it is man who has sold them for slaves to 'Vanity Fair.' But we are criticising before we quote:—

'Prithee, what is Charity?
Is she one, with holy eye,
Weeping near to Sorrow's bed,
Soothing sinner's hour of dread,
Fearing not that stain may light
On her robe of spotless white,
Though she treads the darkest scene,
Where Misery and Sin have been?
She who points to Heav'n above,
She whose heart is filled with love,
She who feels no prudish fear
When the child of shame draws near;
She who bids her not despair,
For God will hear repenting pray'r;
She who does her alms unknown,
She who bends at Mercy's throne,
Hidden all from human eye,
Trust me,—this is Charity.

But a little French Milliner, fill'd with grimace,
Takes Charity's name and stands forth in her place,
Flaunting abroad in a furbelow'd gown
She's the wonder and pride and the belle of the town;—
O how she sighs at a story of woe!
A sigh's so becoming to bosom of snow—
Oh! how she begs, looking pretty the while,
Till hearts, and subscriptions, are gain'd by her smile;
She sits in her parlor, surrounded by beaux,
And looks *so* divine making poor people's clothes,
And fans of goose-feathers, and shoes made of scraps,
And fire-screens and needle books, babies and caps;
She's so tender and busy,—she levies a war
'Gainst the gentlemen's hearts at a Fancy Bazaar.
Oh! Charity flaunts it in feather and plume,
And smiles like an angel—in rouge and perfume.
She flirts at her booth, she's the gayest of belles,
And hardly she bargains, and dearly she sells;
And customers wonder, that lady so free,
So kind to the poor, and so tender should be!
A truce to your wonder; she heeds not the poor,
If once she is married she's tender no more.
Ah, me! that such labor, such feeling and care
Should all be bestow'd upon Vanity Fair;
And deeper the error and darker the shame
That this is transacted in Charity's name!'—p. 54—56

'The error' and 'the shame, we repeat, are in the opinions, institutions, and modes of education, which condemn the sex to ignorance and frivolity. Let the Curate, when he writes again, and soon may that be, level his bitterest sarcasm at the cant so prevalent in society about 'blue-stockings,' 'learned ladies,' 'female politicians,' 'popes in petticoats,' and all the rest of the slang by which a female is frightened from showing that she has a soul. No great harm, perhaps, will be done meanwhile, if his wit should be so caustic as to burn a few fair fingers; but such a writer as he is ought not to stop there. He should teach them that to play, dance, read novels, do charities, and, as the aim and crown of all, get married, and delegate all thought, improvement, and action to their lords and masters, is not the end of their intellectual and moral being; and he should teach the world that the times are gone by when such a system can continue to be the object at once of its patronage and of its scorn. Why did Mrs Barbauld publish her eloquent political pamphlets anonymously? Why was there a wish that Harriet Martineau should have brought out her 'Illustrations of Political Economy' in such a form as that the public might have mistaken for the mork of many men that which was really achieved by one woman? Why, but because the triumphs of the Macaulays, and Wollstonecrofts, and Edgeworths, and Opies, and Baillies, and Somervilles, are not yet complete over prejudices which prolong some of the worst associations generated by the oriental and the feudal states of society. Still they must have brought us nearer to the period at which social improvement is destined to receive a new impulse by the bettered education, and the greater rationality and independence of womankind.

DIALOGUE ON DUELLING.

F. Were any man to call me a liar, a scoundrel, or a fool, by heavens, I'd challenge him.

W. And so prove your title to at least *one* of the opprobrious epithets.

F. How, sir! do *you* call me a *fool!*

W. By no means. How could I be so rash, as to think of it, when you have just declared you would challenge me?

F. That I would in less than the snapping of a pistol.

W. And if you should, where would be the advantage?

F. Why, I would kill you of course.

W. But suppose I would not fight?

F. Then I should post you for a liar and a coward.

W. That probably would not hurt me, and certainly would not benefit you. Your posting me would not prove you any the less of a fool; the original charge, if it had any force, would remain the same though you were to post me a thousand times.

F. It would be some satisfaction at least to stigmatize you.

W. But suppose that I should accept your challenge and kill you?

W. Why, then my honor would be satisfied.

W. But the charge of fool would still cling to your memory, and those who once had charity enough to believe you possessed some little sense, would be thoroughly convinced by the last act of your life that you were a fool. They would say—"Here lies that fellow F. who in order to convince people that he was not a fool, 'died as a fool dieth.'"

F. Do you mean to insinuate that I am a fool?

W. Certainly not. I know you would challenge me; and I have not the least desire to be killed just now, nor do I feel bloody minded enough to wish to kill you or any other man. But suppose I should call you a fool, and being challenged, I should be fool enough to fight, and you should kill me, what advantage would you gain?

F. I would wipe out the stigma of being called a fool.

W. How so? You would not prove yourself any the less a fool by having stood up to be shot at; though you should chance to escape death. The original charge would still remain with the same force as formerly.

F. But I should gratify my revenge, and that would be some comfort.

W. That is on the supposition you kill *me*; but if I killed *you*, then, friend F. you would say nothing of the gratification. The truth is, your whole plea of wiping out a stigma, whether it be of a fool, liar, scoundrel, or what not, has no foundation in reason or sound argument; because the challenging, the killing, the posting, or whatever may be the result, leaves the original question, whether the offensive charge be true or false, precisely where it was before the challenge. A fool may call out a wise man, a liar, a man of truth, a scoundrel, an honest man, &c. The mere circumstance of challenging or fighting, does not place the challenger on higher ground, or alter his relative position for the better.

F. What would you have a man do, then, when he is insulted or slandered?

W. Do! Why, if he is an honest man and a good citizen, continue so by faithfully observing the laws and fulfilling all his duties as a worthy member of society. On the contrary, if he is a bad man, the best thing he can do is to see about amendment; and instead of killing his adversary, be careful to give him no farther cause to speak evil of him.

F. And so let the stigma remain upon his own character?

W. Let him do as I have mentioned, and he will soonest get rid of the stigma. An honest and true man is like pure gold, a tarnish cannot adhere to him. The harder he is rubbed the brighter he shines.

THE JEWS.

In Palestine, of late years, they have greatly increased. It is said that not fewer than ten thousand inhabit Saphet and Jerusalem, and that in their worship they still sing those pathetic hymns which their manifold tribulations have inspired, bewailing, amid the ruins of their ancient capital, the fallen city and the desolate tribes. In Persia, one of them addressed a Christian Missionary in these affecting words:—"I have travelled far; the Jews are every where princes in comparison with those in the land of Iran. Heavy is our captivity, heavy is our burden, heavy is our slavery; anxiously we wait for redemption."

History, says an eloquent writer, is a record of the past; it presumes not to raise the mysterious veil which the Almighty has spread over the future. The destinies of this wonderful people, as of all mankind, are in the hand of the all-wise ruler of the universe; his decrees will certainly be accomplished; his truth, his goodness, and his wisdom will be clearly vindicated. This, however, we may venture to assert, that true religion will advance with the dissemination of sound knowledge. The more enlightened the Jew becomes, the more incredible will it appear to him that the gracious Father of the whole human race intended an exclusive faith, a creed confined to one family to be permanent; and the more evident also will it appear to him, that a religion which embraces within the sphere of its benevolence all the kindreds and languages of the earth, is alone adapted to an improved and civilized age.

We presume not to expound the signs of the times, nor to see farther than we are led by the course of events; but it is impossible not to be struck with the aspect of the grandest of all moral phenomena which is suspended upon the history and actual condition of the sons of Jacob. At this moment, they are nearly as numerous as when David swayed the sceptre of the twelve tribes; their expectations are the same; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction—to the land of their fathers and the holy city where they worshipped. Though rejected by God, and persecuted by man, they have not once, during 1800 long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation: and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole world.

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—ALSO—

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NO CX.

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The title of the following pages, is perhaps, their best plea to the indulgence of the reader. If at least embraces a subject which will be regarded as strictly appropriate to a female pen; and it is hoped that this circumstance may be admitted as at once an apology and a recommendation.

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